

THE CHRISTIAN CENTURY.

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THE UNREALIZED VISION OF JESUS

BY W. F. ROTHENBURGER

SAGAMORE SOCIOLOG- ICAL CONFERENCE

THE TEARS OF JESUS

BY R. S. MacARTHUR

CHICAGO

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT
EDITORS

The Follies of the Wise and the Sins of the Good

The world has many treatises on the follies of fools, and many sermons have been preached denouncing the sins of the sinful. There has been far too little calm and dispassionate consideration of the follies of the wise and the sins of the good.

No man is wise at all times; no man is wise in all things. The man who is reputed to be wise is only an ordinary man whose folly has been checked in one or two well advertised directions. As for the rest of his thinking he is at best only an ordinary man and is in danger of being something less than that, having sacrificed somewhat of his wisdom in things in general to his proficiency in some one direction. As for the good man, he is, to be sure, quite different from the bad man; that is, he is a different man than he himself would be if he were bad, but he has his human weaknesses, and these have a sad way of showing themselves just where he has supposed himself strong. Character is not a chain which can never be stronger than its weakest link; character is a rope of many strands, and often the stronger fibers hold where the weaker ones have given away and his life meets the strain unbroken; but as a rope frays out when its strands are broken one by one, so often does a human life display its weakness in pitiful fashion when repeated tests had seemed to show that it could not be broken.

* * *

We must not assume, therefore, that the world has failed to discover the follies of the wise and the sins of the good. Indeed, it is not too much to say that the world has been busy in all ages seeking out these very facts. A considerable number of men and women in every generation have found their greatest satisfaction in life in their ability to discover spots upon the sun and elements of evil in people and things accredited as being good. There is a homely old proverb concerning the man who can see a knot-hole in a barn door and never see the barn. The world has had quite too many of that kind of people. Delighting in the frailty of humanity, they have rejoiced in real or apparent sins and follies on the part of those to whom the community at large has shown respect. Let no right-minded man or woman covet these critics the precarious joy they find in such an avocation. There is such a thing as human goodness, and if that were our present theme, we should find much material on the wisdom of fools and the goodness of those who are bad. But though our task be not that of the gossip or the fault-finder, it is a real

one and may be a useful one in the discovery of the follies of the wise and the sins of the good.

Not only has the world gone far wrong in using the follies of wise men and the sins of good men as an implied denial of goodness, but it has made a further mistake. It has used this sad discovery to justify evil and folly of its own. The world is seemingly full of people who point out men supposed to be exemplary and who say one of two utterly fallacious things, either "If this man is a good man, I have no faith in goodness," or "This man was undoubtedly good, yet he did thus and so, why may I not do the same?" Everyone knows that both these excuses are illogical and wicked, yet thousands of people reason in this way, and others act as if such reasoning were valid.

* * *

Then again, we need somewhat to revise our theories on youth as the sole time of danger in human life. As a matter of fact, youth is not life's only danger period. It is a period whose dangers are of such a character that age and experience somewhat easily discern them and gravely point them out. Middle life has its dangers and some of them are very real. Youth is protected from some dangers by its very ignorance and innocence. Age and experience lose some of these safeguards through familiarity with things that are wrong. Moreover, youth has a protection in its idealization and future hope. Middle life is in danger of losing its ideals, of dropping to the dead level of the commonplace, of ceasing to hope very much for anything better in the future and of permitting its aspirations to sag.

* * *

Solomon is only one of the many men who entered into life with a noble and holy ideal, who maintained an unblemished youth, but who fell in middle life. David in his youth was a man after God's own heart, a radiant, warm-hearted, generous and pure-minded soul. It was in his middle life he fell. In the years when many men assume that temptations are over, then often comes temptation with unexpected and fatal power; when the fires of youth have burned themselves out, then often some smoldering coal of passion breaks forth in sudden flame. A large proportion of the disastrous forest conflagrations rise from fires which campers supposed had burned themselves out. The monotony of middle life, the dead level of the every day routine sometimes creates an occasion of temptation which youth escaped unharmed.

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Whole-hearted Service

Where the results of action follow immediately the importance of whole-hearted service is apparent to every one. If the commander of a frontier fortress is divided in his allegiance, and his state of mind becomes known to the nation he ostensibly represents, he is relieved of his command instanter. Loss of the fortress, of an army, of independence, may be the penalty of allowing a man of doubtful loyalty to have command at a strategic position. War has taught men never to trust such a man. The party leader is expected to know his mind and to be fully committed to the principles which he professes. To waver in the midst of a campaign is to lose. One traitor can give the game to the opposing team.

Is his heart in it? Does he feel what he says? These questions we always ask when we listen to a speaker. We are disgusted with manufactured enthusiasm. The politician professing a love for people whom he despises, the preacher proclaiming the glories of a faith he does not have, a salesman who dispenses of a gold brick by pretending to be deeply interested in the welfare of the person to whom he wishes to sell his wares, and a lecturer who goes about from place to place and has himself announced as a prophet of some sort when he is really seeking money and popularity, are pests which we have to endure for a season because they are able to deceive some of the people and to pass themselves off for genuine men.

We do injustice to our friends often, accuse them of disloyalty and treachery because we demand of them the wrong kind of loyalty. The right kind of loyalty was displayed by the Macedonians of whom the apostle could say, "First they gave their own selves to the Lord, and to us through the will of God." Loyalty to God was first. Then followed service to those who were doing the will of God. Paul invited men to help him only as he was doing the work of an apostle of Christ. Our friends may not be able to live up to their ideas of duty and service and at the same time do what we ask of them. We must allow them to decide for themselves what the Lord requires of them. When they pledge themselves to us, they reserve the right to judge of what is right for them to do.

The fanatic is whole-hearted. The trouble with him is that he neither respects the rights of others nor does justice to himself. He will give up home, friends, comforts, a good reputation, even life itself, for what he conceives to be right. We are compelled to admire his constancy. But he declines to be fair to men who cannot see life as he does. All who hold opinions contrary to his are enemies of God and deserve the wrath of God. He wrongs his own heart. He is a man and has the feelings of a man, but these he must crush in order to live up to what he conceives to be the truth. Religion for him is the impoverishment of mind and heart. Having learned that the life is more than food and raiment, he fiercely defends the proposition that the delights of the table and apparel that is attractive are exceedingly wicked. Since some philosophies have been declared unprofitable, he sets himself strongly against all systematic thought, holding that men must not think when they are searching for God, that God has given man reason only that he may put it to confusion.

A critical attitude is consistent with whole-hearted service. No one can be loyal to an institution without the desire to remove from it all imperfections. The patriotic citizen, if invited to speak on the Fourth of July, does not devote all his time to the glorification of American institutions and customs and the belittling of all that is foreign. On the contrary, he endeavors to discover the ideals that are worthy of our nation and to point out where we fall short

of them. He studies the past that he may understand the present. He looks abroad that he may learn from the experience of older nations. Enthusiasm for his own country does not make him suspicious of the foreigner. His country is one among many, and his joy in it comes from his conviction that it is contributing in a worthy manner to the progress of humanity. In like manner the whole-heartedness of the true churchman includes a program for the betterment of the church. To identify whole-heartedness with adherence to things as they are is to do violence to the heart of man. What is to be as well as what is commands our enthusiastic support. We lose interest in our work if we are merely holding our own. We gather strength day by day if we feel that we are correcting ancient evils and putting away hurtful superstitions. [Midweek Service, July 30. Eccl. 9:10; I Cor. 6:20.] S. J.

Southern Chivalry

"Last week I saw in two counties in North Carolina what seems to me to be about the most successful butchery of the laws of chivalry that I have ever known." Thus writes a native of that state to the National Child Labor Committee expressing his surprise at the conditions surrounding female and child labor in his own state. "At two different places," he continues, "I saw women and children go to work at six in the morning. There were scores of them. Just one hour after the women and children went to work, I saw the men go to work. They came from practically the same community. Men working ten hours, women and children working eleven hours! It is there going on all the time, all the week, all the month, all the year. If women and children can work eleven hours, why not men? They can, but we have learned that it does not pay to have men work so long. Nobody seems to have given much thought to the women and children. They simply take what is coming. . . . I heard an officer in one of these mills working eleven hours by day and twelve hours by night, pray to God that we be shown our full duty. As the words fell from his lips, I could not but think that an answer to that prayer was woefully needed in his case." We read with the greatest care many religious papers coming from a wide area in the South, and we are at something of a loss to understand just why it is that so much space is given to theological controversy, often about questions on the periphery of human interest, and so little reference is made to these wretched conditions obtaining in more than one southern state. We should be glad to receive enlightenment.

A New Use for Idle Schoolhouses

In an address last week before the National Education Association at Salt Lake City, Mr. Lee F. Hammer, of the Russell Sage Foundation, pointed out the value of using schoolhouses as evening social centers. Students of corrective agencies claim 80 per cent of all misdemeanors occur between six and eleven p. m. The schoolhouse evening center is being made a strong counter influence by occupying this free time of the people with wholesome activities. In 1912, according to Mr. Hammer, 101 cities carried on some form of evening center work; this new line of educational activity—338 centers in all throughout the United States—was operated at an expense of \$139,535, an average cost of \$412 per center. Boston, for example, had four such centers last winter, in which there were twenty-nine musical clubs, which included orchestras, bands, glee clubs, mandolin clubs and mixed choruses; also fourteen dramatic clubs, eleven plain sewing, novelty sewing, and Irish lace, one millinery, eight folk dancing, one social dancing, four young men's civic clubs, one young women's civic club, one men's civic club, eight athletic clubs, one printing, nine art, four boys' games clubs, four girls' games clubs (not for the playing of games, but to prepare girls from seventeen to twenty to tell stories to children and to teach them games and songs) and four mothers' clubs—in all, ninety-nine groups. As to results, they are incalculable. "Men and women," Mr. Hammer declares, "who have been all day under the direction of other people, or who are bound by the thongs of necessity to uninteresting and monotonous tasks, need in the evening something more than passive amusement. Active participation is what furnishes recreation charged with life-giving power." It is to be hoped that this new sphere of community social uplift may do something to arrest the growing immorality which is observable in many sections of the country and as to which not a few good folks are still asleep. Our idle schoolhouses, as well as our idle church buildings, have been idle long enough. Another use to which schoolhouses in cities may profitably be put is for polling places. There is not a sufficient number of ward schoolhouses to house every precinct polling place, but, as far as they go, schoolhouse basements would be an improvement over saloons and barbershops.

An Optimist Goes by Our Door

Every day he passes. He is a stranger but he ministers to our courage and healthy joy in life. He drives the garbage wagon. On the side of his wagon is a sign which reads "PURE GARBAGE." Heaven bless a faith that dares to display a sign like that. Other carts may gather garbage less noble than his, but as for him he will have nothing less than pure garbage in his receptacle. It takes a gentleman of taste to gather pure garbage. We suspect that he dumps the cans into his cart quite as other garbage collectors do; but it is all in the ideal, and his is pure garbage. Then scarcely ever does he pass without displaying on the side of his dull cart a bouquet that he has salvaged from some heap of remains that survives a banquet or a wedding. This may be somewhat wilted and worn, but the driver of the pure garbage cart puts it bravely on the side of the wagon and drives through the neighborhood to bless it with the sight of flowers. He is a poet; he is an artist; he is a philanthropist. I lift my wilted spirit at the salute of his faded flowers. I may have to do humble business in this life, but it shall be exalted and it shall be adorned. I will do as well as the good teacher, the unknown driver, whose faith and courage make my complainings seem profane.

Synagogue and Church!

We are informed that while the new edifice of the First Congregational Church in San Francisco is being erected, the congregation is to worship in the Temple Emanu-El whose authorities have placed it at the disposal of Doctor Aked's people. Not only is the offer of the house of worship significant but in a letter signed by the president and rabbi of the Jewish congregation occurs the following sentence, equally significant: "We consider it a privilege to have your congregation worship in our synagogue, and ever after the thought that you have been our joint occupants will add a new consecration to the shrine which is so dear to our hearts." Perhaps these expressions of mutual helpfulness would be more frequent, had Christians been more careful to have the attitude of the great apostle to the Gentiles toward the Jews as expressed in Romans 9-11.

Absolutism!

The editor-in-chief of the Toronto Globe, Dr. James A. McDonald, who was one of the Canadian delegates to the Christian Endeavor Convention at Los Angeles, gave an address on "The Problem of Capital and Labor as Related to the Churches," in which he is reported to have made the following statement: "All over America there has grown up an industrial absolutism more baneful and much more arrogant than that of any Stuart queen; but where is the church of John Knox that will stand against tyranny and oppression for the will of God and for the rights of men?" If such words as these came from the lips of any ordinary agitator, they could be easily disregarded, but uttered as they are by one of Canada's most influential citizens who is the editor of Canada's most influential newspaper, no thinking person can fail to give them due consideration.

Homeopathy in Criminology

Last week a man entered a Chicago restaurant and ate, drank and smoked to a total value of \$7.10. As he was passing out, the waiter presented him his bill, and the well dined man turned his pockets inside out and showed that he possessed assets to the amount of sixty cents. As it was impossible to replevin the dinner, they sent him to the Bridewell, where he will have free board for thirty days. Thus it is that the law as a punishment for securing free meals sentences a man to more free meals. Unfortunately the process goes farther. As a punishment for larger crimes it teaches him how to commit more crime, and this at great cost to the tax payers. Our prisons are schools of crime, as everyone knows, yet here is where we send men to punish them for the crimes they have already learned. Some day it will occur to some wise man that there is something wrong in the method. Too long have we been curing crime with a hair of the dog that has bitten us. Some day we shall learn better.

Henry Ward Beecher Said:

All over the world, so long as religion consisted of dead institutions, or dead institutions pretended to be religion; so long as priests walked up and down the earth claiming supernal power, and professing to wield it; so long as men fought for abstractions, and called abstract doctrines religion, or held them up as indispensable to religion—so long there could be no unity; the sticks lay dead in the old fire-place, or on the altar; but just as soon as the concurrent feelings of mankind begin jointly to look upon religion as love to God and love to man—just as soon as the common feeling is good will—the sticks will begin to burn; and moment they begin to burn, nothing in God's universe can stop their coming together; and this feeling is that which is forging unity.

The Christian World

A Page for Interdenominational Acquaintance

Religious Delirium Tremens!

The Baptist Standard of Dallas, Tex., ever since the Southern Baptist Convention at St. Louis last May, has been "seeing snakes" or something, in the modern spirit of Christian Union. Every week some editor or writer in that otherwise worthy contemporary, is beating the Baptist tom-tom, calling the Baptist braves for a war-dance around the tepee of its own editorial sanc-tum. The latest explosion appears in the Baptist Standard of July 3. One Victor I. Masters, editorial secretary of the Home Mission Board of that denomination, appears to be convinced that there is "an insidious, powerful propaganda planned and matured in America by an undenominational group who have constituted themselves into a body to help the great Christian bodies along toward a demise." He screams with this peroration: "What do Baptists think of it, and what will they do?" So far as we are able to judge down here in the Southland, the Baptists are eating three square meals a day and tabooing everything that is not Baptist. Baptists have no "think" coming to them. Their "think" has already been thought, and decided upon. The Baptist game is to make a noise like a brass band, drowning out all other noises. But, levity aside, a two-page "leader" like the one Brother Masters puts over, is evidence of religious delirium tremens. Any man who sees a menace in Christian fellowship and a menace in breaking down rank sectarianism like that exhibited by Brother Masters himself, needs a trained nurse. The charge, or implied charge, that men like Dean Shailer Matthews, Charles Stelzle, Bishop E. R. Hendrix, Washington Gladden are trying to run the church of Christ into destruction, is one so utterly unworthy of any denominational paper printing it, as to compel doubt about the sanity of the man that makes it. Happily, the Christian world is bent on massing its strength, instead of dissipating it, Dallas, Texas, notwithstanding.

Methodists and Presbyterians in Canada

Christian union sentiment has been flourishing better in Canada than in the United States, for years past, but a good-sized cloud hovered over it for a moment or so during the Canadian General Assembly of the Presbyterian Church. As has been narrated in these columns in times past, there has been a significant move on foot for years to unite the Methodists, the Congregationalists and the Presbyterians in one great Canadian Christian church. It was this proposition that was up for debate in the General Assembly of Canadian Presbyterians the other day. But there was a fly in the ointment! One strong anti-union speaker rose up in open meeting to say, that if ever the proposed merger became a fact, it would mean a funeral service for the Presbyterian church. Another brother had to relieve his pent-up feelings by averring that the unionists were persons disloyally aiming to blot out their own fellowship. A vote was taken on this procedure, and it was discovered that while 251 commissioners disapproved of such talk, there were 75 other commissioners who did approve of it. Obviously, the Presbyterians in Canada are not ready yet to talk business with their Methodist and Congregationalist brethren. However, The Continent (Presbyterian, Chicago) sheds some tears over the affair, as follows: But the incident is instructive because it reveals the snare that inheres in denominational conditions even where the leaders of a church are laboring with all sincerity to keep down sectarian pride and to cultivate the spirit of co-operation with other communions. Say all that one will, in sober earnest or sentimental extravagance, about the denominations being simply different regiments of one army, the mass of the people don't think of it so. They see the churches separately organized and differently named, and nothing on earth can keep the average church man from looking on them as so many separate bodies of independent existence. The sad result is that when it is proposed to combine two or more of these bodies into one, it is only the few who see that fragments of one thing are being matched together to produce a whole; the many declare that the old entities are being destroyed, wiped out, killed off, in order to make room for some new thing never in existence before. The theory that a "realizing sense" of Christian unity can be created among the church quite as well without as with an external union is a fallacy with which sensible men cannot afford to delude themselves. As a plain matter of fact, our denominationalism never under the best conditions works that way. Unity gains what it does gain not by denominations but in spite of them.

But it is unfair to our Canadian friends to dwell on the embarrassments which their sectarian minority is causing them. Certainly the majority continues to bear itself with marvelous patience. In an equitable temper, which is beyond all praise, it persists

in its purpose to exalt the undivided interests of the kingdom of God, while still laboring with truly Christian delicacy to make an easy path into union for the palsied knees of even the lamest sectarians. And meanwhile the church goes on efficiently and prosperously, blessed in its prevailing generous spirit even though yet retarded from this one particular aspiration. The high and aggressive life pervading the denomination was thrillingly demonstrated in the church congress preceding the Assembly, and the missionary fervor of the Assembly itself was another infallible token of living spirit. It was certainly befitting that such an Assembly should have been presided over by such a warhorse of missions as Dr. Murdoch Mackenzie, the "hero" of Honan.

Methodists and Presbyterians in India

While the Methodists and Presbyterians in Canada apparently failed to harmonize, due to Presbyterian sectarianism according to The Continent, yet it is pleasant to know that the Methodists and Presbyterians in India managed to harmonize very well, according to the same journal of July 3, which says:

Denominations Harmonize in India.

Comity and co-operation between different denominations on the foreign mission field has had another remarkable victory in the adjustment just obtained in the united provinces of India between the American Presbyterian and Methodist missions, whose work has overlapped in several sections of that region. In a five-hour session at Cawnpore, where the Christian unity felt and the disposition of self-sacrifice manifested were regarded as singular evidences of the presence of the Holy Spirit, a boundary line was drawn across the country and it was agreed that the Presbyterians should withdraw all their work to one side of the line, while the Methodists confine their efforts to the other.

To accomplish this division of labor and eliminate competition the Presbyterians passed over to the care of the Methodist mission 600 converts, while the Methodists gave the Presbyterians a community in which the Christian population is estimated at 15,000. A joint commission was appointed to appraise all property thus transferred, and a strict financial accounting will be made, in which the mission found to have profited most by the transaction will pay over to the other a cash balance equal to its gains. A commission was named of three members from each part, which is to have full power to adjust any future question that seems to threaten the good relations of the two missions.

A Roman Catholic Bishop on Modern Dance

It is gratifying to know that Tennessee has a fearless Roman Catholic bishop in the person of Right Reverend Byrne of Nashville. Bishop Byrne has "cracked down" on the indecent dance. Bishop Byrne not only says that these dances have been working "sad havoc among young men and young women," but the good bishop goes further forbidding his people in Tennessee to dance these dances, threatening them with refusal of absolution in the event of disobedience. Bishop Byrne bases his attack primarily upon the testimony of members of the Memphis branch of the Knights of Columbus, who announce their determination to expel any member who attends any entertainment where the "turkey trot," and similar dances, are part of the entertainment. There's Puritanism for you, with a vengeance! True, Protestant ministers cannot "forbid" Protestants with the high hand of Bishop Byrne, but the Protestants can forbid themselves, and it is time they were about it at that.

Centenarian Made a Doctor of Laws

The Reverend John F. Mesick, D. D., a minister in the Reformed (Dutch) Church, was born June 23, 1813. He was therefore one hundred years of age, when Rutgers College uniquely conferred upon him the degree of Doctor of Laws last month. The same college sixty years ago, in 1853, gave Doctor Mesick the degree of Doctor of Divinity. Doctor Mesick enjoys the distinction of being the first centenarian on record, perhaps, to receive an honorary college degree. He also enjoys a reasonable degree of physical health and mental vigor at his home in York, Pa. We enjoy reading about it, and would enjoy telling Dr. Osler about it, if we could, right on top of a story of a preacher still preaching at 94, which we gave in these columns recently.

Big English Missionary Deficit

Probably the oldest missionary society is the London Missionary Society. It was founded in 1795. It has been a world-force in the Christian civilization of heathen people ever since. Its missionaries belt the entire globe. And yet that venerable and honorable society is facing a deficit of \$350,000, which has accumulated for a number of years. In the interest of a retrenchment policy, already that society has recalled some of its missionaries from Asia, Africa, New Guinea and the South Seas. In this way, the Society will reduce

expenses by \$75,000 a year. Now the question naturally arises: what is the matter? From this distance, it is difficult to make a diagnosis, but we guess the trouble is either in the unbusiness-like method of collection or lack of enthusiasm, such as characterizes foreign missions in America. We might also venture a guess that perhaps the English Establishment is paralyzing the spiritual life of the English people.

Thorpe and the Theolog

And now it comes to pass that a theological student in Princeton Seminary betters the all-around athletic record of Thorpe by twenty-two and a half points. This does not look much like the unpolished and gently complaining evangelical divine, against whom the newspaper humorists always have been able to aim the shafts of their sarcasm with good success. When the report of the achievement of Thompson was read to a crowd of students at Lake Geneva they applauded to the limit. It was a ringer for the Christian ministry with men who are used to taking the measure of a fellow by his physical ability as well as according to his mental attainments. There seems to be a certain consistency in the ability of a theological student and prospective minister being able to make "points," especially in Princeton, where five of them are said still to be held in esteem. Congratulations to Champion Thompson, and may he use his strength to good advantage in the militant business of the church which he is to serve.

Southern Presbyterian Statistics

The Presbyterian Church U. S., commonly called the Southern Presbyterian Church, at the end of March, 1913 had 300,771 members; 15,979 additions on confession of faith, during the ecclesiastical year; a net increase in membership of 7,926; 260,838 persons enrolled in the Sunday-schools; and gave more than \$631,000 for foreign missions, \$150,061 for home missions, and \$283,395 for education, which includes ministerial education, schools, colleges and orphanages. Not a bad record, is it?

World Conference on Faith and Order

By Robert H. Gardiner, Secretary.

The Protestant Episcopal Church in October, 1910, appointed a commission to bring about a conference for the consideration of questions as to the faith and order of the Christian Church, in the hope that such a conference will promote the cause of Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour to unite with the Episcopal Church in arranging for and conducting such a conference. More than twenty such co-operating commissions have been appointed, including all the leading communions in the United States and the Church of England in England and Canada. Invitations are now being sent to the other leading communions outside the United States as fast as the names and addresses of their officers can be obtained. The Episcopal commission is publishing leaflets, explaining the scope and methods of the conference, and giving a list of books on Christian unity, and those leaflets have been circulated all over the world. The commission is glad to send them free to any one who will apply for them to the secretary, Robert H. Gardiner, Gardiner, Maine. He has received probably ten thousand or more letters on the subject, coming from every part of the world and from members of every communion, Protestant and Catholic. Persons applying are entered on a permanent mailing list, so that they will receive all future publications.

The Episcopal commission is trying to carry on the undertaking in the spirit of Bishop Brent, who urged, at the meeting when the commission was organized, that the side of organization shall not be made too prominent, but that we shall seek spiritual power. The first step shall be, in a new and full and deep way to rededicate ourselves to God, free from past prejudice, in order that, so losing ourselves, we may have a spiritual power simply compelling.

Ministers and laymen and women in Pennsylvania to the number of 570 have already been brought together, at least to the extent of enrollment on the list, which is arranged geographically so that those who are interested enough in Christian unity to apply to be placed on the list may obtain the names of others in their neighborhood also interested, with whom they can meet for unity prayer for the reunion of Christians and for conference as to how it can best be brought about. The list includes Congregationalists, Baptists, Episcopalians, Presbyterians, Lutherans, Methodists, Moravians, Reformed Church in the United States, German Evangelical Synod of North America and Roman Catholics. The executive committee of the commission of the Episcopal Church, of which the Rev. W. T. Manning, D. D., rector of Trinity church, New York, is chairman, has recently issued a circular letter urging such local conferences. The world conference may not be held for a number of years, for it will be a long undertaking to get the approval of all the leading communions all over the world, though the project is being received with great cordiality.

From Near and Far

Rev. Charles S. Macfarland, secretary of the Federal Council of the Churches of Christ in America, has received a memorial from the Japan Mission of the American Board of Missions, relative to friendly relations between the peoples of Japan and the United States. The missionaries deplore unfriendly race legislation and request the Federal Council, which represents the Protestant Churches of America, to appoint a Commission to study this whole question, and that it seek to rally the Christian forces of the United States for the promoting of such measures as are in accord with the highest standards of Christian statesmanship. The missionaries state it as their belief that the solution of the question is to be secured not by the adjustment of treaties, nor the modification of laws, but only by the activity of the Christians of America.

Twenty-five towns, besides St. Louis, are to be included in a united missionary campaign, plans for which were laid at a luncheon recently in St. Louis. The promoters of this general movement, to continue from September to March, have headquarters in New York and have districted St. Louis as the center for eastern Missouri and southern Illinois. The towns outside named for the campaign are: Columbia, Mexico, Fulton, Jefferson City, Moberly, Fayette, Poplar Bluff, Fredericktown, Mo.; Cairo Duquoin, Alton, Belleville, Ill.; Webster Groves, St. Charles, Kirkwood, Hannibal, Louisiana, Macon, Kirkville, Mo.; Quincy, Springfield, Jacksonville, Lincoln, Decatur, and Mattoon, Ill.

Daniel A. Poling, recently elected superintendent, temperance and citizenship of the United Society of Christian Endeavor, said, in recent national convention, regarding the attitude of the society to prohibition: "We declare for national prohibition in 1920 as the eighteenth amendment to the Constitution of the United States. And because of past bitter defeats where good laws have been intrusted to unfriendly and uncommitted administrations, we declare for the election of candidates and administrations outspokenly committed to the enforcement of existing temperance laws and to the complete destruction of the liquor traffic."

Secretary of the Navy Daniels proposes to convert every battleship and training station into a school where enlisted men will receive three hours' daily instruction under graduates of Annapolis. Besides making enlisted service more attractive, Secretary Daniels says this new plan will offer to every young American an opportunity to receive a minor college education at the same time that he is serving Uncle Sam. It will offer a chance to young men to fit themselves for a trade or a profession, so that when their enlistment is ended they may become useful citizens.

Defending his entering the lecture field, to add to his income, Secretary of State Bryan said: "I did not think it improper to go from the Chautauqua platform into a presidential race, and if I should have been elected President I would have thought it no stepping down to return to a Chautauqua platform. These meetings enable me to keep in touch with the people. I know of no better opportunity than they offer to present a message worth presenting to those to whom it is worth while to present a message."

An eight-hour day for women and better labor conditions in general as a result of the Illinois equal suffrage law were prophesied by Miss Jane Addams at the Women's Trade Union mass meeting held last week in Garrick Theater, Chicago, to protest against the killing of the fifty-four-hour amendment to the ten-hour law. This was Miss Addams' first public appearance since her return from the world equal suffrage congress at Budapest.

The Perry celebration, which is to include the celebration of General Harrison's campaign and the hundred years of peace since the signing of the treaty of Ghent as well as the famous victory of the Commodore, was inaugurated at Put-in-Bay, Ohio, July 4. The commemoration program is to extend to October 5, and is to include celebrations at a number of lake ports.

Mount McKinley, the highest peak in North America, will be given the name of "Denail," an Italian word meaning "The great one." If Archdeacon Hudson Stuck, the Episcopal missionary, whose party was the first to reach the summit of the great peak, is able to prevail upon the national board of geographic names to make the change.

Tokyo, Japan, has been selected as the next meeting place of the International Sunday-school Association and Robert Laidlaw of London has been elected international president. W. A. Endale of Middletown, Ohio, formerly of Cleveland, is the American member of the general committee.

According to a vote of the readers of "The Independent," of New York, the following persons are the most useful ten Americans:

Thomas A. Edison, Jane Addams, Andrew Carnegie, Theodore Roosevelt, Helen Gould Shepard, Alexis Carrell, George W. Goethals, William J. Bryan, Woodrow Wilson, Luther Burbank.

A request has been made by Madame Dieulafoy, French feminist, that women have an accepted place in the French army. Her plan is that women be enrolled as soldiers to relieve men for the firing line who are doing clerical duty, but does not include that they be given muskets and placed in positions of danger.

A bill to pension old people over sixty-five years of age whose income is under ten dollars a week has been introduced in Congress. The provision is to pension those with incomes of less than \$6 a week at \$4 a week, incomes of from \$6 to \$7 at \$3, between \$7 and \$8, \$2 a week, and from \$8 to \$9, \$1 a week.

What is said to be the largest single gift ever made to the Young Men's Christian Association in this country was announced by the Brooklyn Association. It is a gift of \$500,000 by Mrs. Roxy M. Smith, widow of William Van Rensselaer Smith, a retired sugar and coffee merchant.

Believing that advertising reaches women more effectively than men, the Buckstaff bathhouse of Hot Springs, Ark., will print 1,000,000 pamphlets with a suffrage article and an advertisement of Hot Springs and mail them to suffrage sympathizers in all parts of the country.

The Japanese government has presented a silver loving cup to the United States cruiser Charleston. In 1910 there was a flood in Tokio and the officers and men of the Charleston and the cruisers Saratoga and New Orleans raised a fund which was sent ashore for the sufferers.

At the annual convention of the New Jersey Diocese of the Protestant Episcopal Church, recently held at Atlantic City, a canon was adopted providing that married ministers in new parishes should receive \$1,200 a year and unmarried ones \$1,000.

The little republic of Panama has decreed that in the future Chinese cannot become citizens of that country. The law prohibits the naturalization of Chinese. There are about three thousand Chinese in the country.

Dr. Charles M. Sheldon of Topeka, Kans., leader of a ministers' conference at the recent C. E. convention at San Francisco, recommended the compilation of a Bible textbook for use in the schools.

Pensions for employees reaching the age of sixty-five years may be awarded by the Central Trust company of Illinois, which is working out a plan that will act much like life insurance.

Suffrage in the southern states is proceeding slowly but surely. The Maryland suffragists will unite in asking the legislature for statewide suffrage.

The agricultural college of Kansas claims to have effected a saving of a million dollars a year in the homes of that state by teaching domestic economy.

Theodore Roosevelt is planning a lecturing trip through South America this fall. His subject will be, "The Progress of the United States."

Chicago women who have just come into the right to vote do not like the paper or Australian ballot. They prefer the voting machine.

Educational moving pictures have been introduced into the parks of Montreal, under the auspices of the Civic Improvement League.

The Banco de Roma has paid two million dollars to Turkey for certain concessions to the Roman Catholic Church in Asia Minor.

For the first time in its history an effort is being made at Jerusalem to check the mosquito nuisance and the malaria plague.

Colonel George W. Goethals announces that by January 1, 1915, anything that floats can pass through the Panama Canal.

The famous sixteen-inch gun known as "Long Tom" has been sent to Panama to be part of the Canal defense.

A strike affecting from 12,000 to 14,000 workmen has been declared at the shipbuilding yards at Hamburg.

A. C. Dixon, of Spurgeon Tabernacle, London, is spending a week in Chicago.

There are said to be 3,876,196 Christians in India in a population of 315,132,217 people.

The portrait of Jefferson is to supplant that of McKinley on the new issue of postal cards.

Over 50,000 men were quartered at the recent Gettysburg reunion.

The Unrealized Vision of Jesus

The Church the Chief Agency in Its Realization

By W. F. Rothenburger

The unrealized vision of Jesus is like an unfinished painting or an unfinished mosaic; it stares us in the face and challenges completion.

The war between Capital and Labor was never more aggravated, but what agency is better able to reconcile these two inevitable and contending forces than the Church whose founder taught the dignity of labor and the sin of oppression? The pulpit must have a prophetic message at this point, and the Christian employer and employee must exercise the same spirit of mutual interest during the six working days of the week which characterizes their worship together on the Lord's Day. Failure at this point is a betrayal of the trust which has been committed to the Christian. There is no solution to this gigantic problem but that of fraternity and love. Dr. Frank Gunnsalus upon returning from a study of European conditions a few years ago voiced a sentiment which found a hearty response in many quarters when he said, "The solution of the great problems of today is a religious one. We have tried everything else but Christ. But labor, smutty and begrimed, will become calm at last, not by might, power, the sword, or by arms, but by Gethsemane and Calvary." This is the task of the Church.

Jesus' vision of a clean and temperate life is yet unrealized. When one thinks of the White Slave Traffic, the influence of which need not be depicted, when one remembers that despite the temperance wave which has swept over the states the "consumption of alcoholic liquors per capita of the nation has more than doubled in the last twenty years" (Commons—Social Reform and the Church), and that legislation has failed to control it, when we contemplate the multiplicity of sins that are born in the social world, let it be remembered that the Church, as no other institution in the world, holds within its grasp the power of solution. When in nine days 218 divorces were granted in our own county, at the rate of twenty-four per day, let us ask, What institution can stem the tide of domestic infidelity and realize Jesus' vision of the perfect family, so well as his own Church? What shall be said of the great army of the unemployed, the unconfessed caste system, and many other conditions which have been with us so long and from which the Church dare not turn its face?

But there is a comparatively new problem confronting us in these latter days, or perhaps better, an old one which has had a rebirth and has leaped into commanding proportions. I refer to the question of physical health. In nearly every city there are apostles of good health, some of whom are sane and are making a real contribution to the welfare of the race, while of others, as much could not be said. The Dows Movement of a few years ago which called into being a city of 10,000 people almost in a night, the Immanuel Movement of a more recent date, and the Christian Science Movement which is assuming such proportions that no astute mind will pass it by unnoticed—these make us ask whether the Church has been negligent at this point and has divorced the soul and the body so long that the very nature of the Gospel of Jesus and the growing physical needs of the race have formed a union independent of it. But even more important than this is the protection of the race from disease which finds its source in social sins. If frequently quoted statistics are true that so large a percentage of our masculine population is infected by transmissible diseases, the results of which are all too visible, where can we look for reform at this point which strikes at the very heart of our civilization as well as at the happiness and health of the millions yet unborn, but to the Church whose Christ was the exponent of the highest moral standards? I believe the time has come when the Church dare not longer be silent here. One denomination, or one minister in a community could not accom-

plish the reform, but if heaven could put its seal upon any modern trust, it would be upon that combination of ministers who would covenant among themselves to refuse to unite two people in marriage who did not present a bona fide certificate of health from a reputable physician. No greater testimony to a young man's cleanliness of life and his fitness to become a good husband and father could be had, than his willingness to patronize this trust on his wedding day; no greater reform could sweep the nation and leave in its path a more splendid evidence of health and happiness; and no chip of marble could add more mightily and more beautifully to the mosaic of Jesus' social vision than this. May it receive our deepest and most devout consideration.

If the Church is to be the medium through which the vision of Jesus for a more perfect society is to be realized, it is well that we pause for a moment at several other vital considerations where a better adjustment is in order. One school of thinkers is emphasizing regeneration as a sole need of men and the supreme task of the Church, while another school places environment far in the supremacy. There is quite a universal faith in the regenerating power of the Gospel as presented by the Church, and there is a rapidly-spreading sentiment in favor of environment. It seems that Jesus and the Apostles never taught either at the expense of the other. The question now arises, Shall we demand that the Social Settlements, the Young Men's and the Young Women's Christian Associations, the public schools, and the Municipal associations be held entirely responsible for such an environment as will be wholesome for a regenerated life, or shall the Church feel a sense of responsibility at this point? If scientific investigation has proven that "poor diet, poor homes, unfavorable occupations, and heredity produce three-fourths of our modern intemperance," then it is unfair to expect the spirit of God to make a reformed drunkard immune from these influences when they might be removed. If human nature demands social life in the community, it will not be unwise for the Church to afford a homelike place for the young people to meet and form their friendships rather than on the street corners and the public dance halls, or other improper and dangerous places. I cannot sympathize with those who, like Dr. Johnston Myers, feel that the art of preaching and of worship have little place in the life of the modern church, but I am equally convinced that these are inadequate to realize the vision of Jesus. One admires St. Peter's in Rome, with its massive pillars, its beautiful mosaics, its white Carrara, its porphyry, and its beautiful alabaster marble; one is hushed into silence under the vaulted dome of Michael Angelo; but to walk the streets of Rome and see the poverty, the squalor and the sin within sight of this massive and beautiful piece of art, one is convinced that places of worship alone cannot accomplish the task. The Church needs to look upon regeneration and environment as her twin emphases, each ministering to the success of the other.

To realize the vision of Jesus, two other schools need to be brought more closely together and their respective principles harmonized; and these are in part but different aspects of the two above mentioned, viz: that which believes in the scooping-in process which would build up a big organization, the end of which is tantamount to colonization, while the other would have the kingdom extended by a studied and well planned radiation of its life into every corner of the community. The first rings absolutely true to the ideals of the Apostolic Church which was still warm with the breath of Jesus upon it; it seeks to bring men to repentance, to an open confession of their faith in Jesus, and to an open allegiance to his propaganda, as on the day of Pentecost; it seeks to crystallize the teachings of Jesus into definite form with unmistakable name, but it is in danger of becoming simply an institution-builder. The other process which seeks to reproduce the fruits of Jesus in society without the label rings also true to the ideas of Jesus, but it is in danger of becoming so latitudinarian as to forget its source. This process, in its extreme form, would be in danger of developing a moral and humanitarian condition of society without recognizing Jesus as its real source. The one extreme would spend all its time on the care of the vine, while the other would forget the vine and be concerned only with the fruit. The Church will become the most effective medium by which the vision of Jesus is to be realized only when these two great principles join hands and recognize their true relationship.

The greatest weakness of the Church today is its divided state. After all allowance is made for different types of mind which need to be satisfied, for the restoration of principles which needed to be emphasized, it remains true that our divided forces are a most serious handicap. There was a time when it seemed necessary to spend much time in controversy, in order that the atmosphere might be cleared, and that the Church might determine the essentials of its belief. But this pragmatic age looks back upon such as the



W. F. Rothenburger.

Arian controversy, realizing that it played some part in its day, but smiles at the impossible task to which it set itself. The Christological controversies of the early centuries which gave rise to Nestorianism, Eutychianism, and Monophysitism, each of which tried to describe the nature of the incarnation, have no charm for the man of today except as a matter of history. And we are glad for that spirit among both the laity and the clergy which winks at the non-essentials that separate us today. The astute business man looks upon us as most extravagant spenders of money for purposes which do not accomplish the greatest mission of the Church. Men like Stetzel, Thompson, Commons, Strong, and others tell us that the Church is losing ground in the city. Be that as it may, it is certainly making an unwise expenditure of its money by maintaining superfluous equipment. In this respect, the city is over-churched. There are many centers in our own city with a half dozen plants where one or two would be entirely adequate to accommodate the amount of work accomplished. Millions of dollars are invested in superfluous buildings which, if invested in extending the Kingdom would multiply our power many fold, and all because we are still holding to our denominational shibboleths with a more deadly grip than we are to the real task of the Church. Nowhere is this more in evidence than in the relative amounts expended for maintenance and extension. Last year the Methodist Body of Cleveland spent \$9.49 per member for local maintenance, and \$4.58 for missions and benevolence; the Disciples spent \$10 per member for local maintenance and \$3.75 for extension; the German Evangelical figures are \$10.60 and \$3.50, the Baptists \$14.30 and \$4.16; the Congregationalists \$14.42 and \$2.65; the Episcopalians \$16.25 and

\$2.07, and the Presbyterians of Cleveland spent \$26.78 for the maintaining of their local churches while giving \$3.72, less than 14 per cent of that amount, for general extension. The economist looks upon this as a most reckless and disproportionate expenditure of money. If the Church of Jesus Christ ever makes an impression upon the city which is worthy of its divine appointment it will be by minimizing denominationalism and sectarianism and magnifying its supreme task of making men Christlike. The country problem is suffering from the same cause. A church to every two hundred of the population in many villages each of which is struggling for even a half decent existence; two or three church buildings at a township center, only one of which gives any evidence of religious life, while the others have occasionally been dedicated to the centralized school system or left as decaying monuments to the disgrace of a divided church, but with ruins less enticing than the ruins of the old world, these are conditions which demand readjustment. The prayer of Jesus for a greater oneness of his people must be answered more fully before his vision of a well-ordered and redeemed society can be realized.

Christianity, when it properly represents its Christ, holds supremacy among all the forces of men. "It contains nothing in its essential life that can decay. It has the step of immortal vigor. On its thigh is the sword of universal conquest and dominion; and in its eyes, that look before and after, the light of divinity, and the tender look of helpfulness and love." To make this force operative and thereby realize the vision of Jesus is the supreme task of the Church.

Cleveland, Ohio.

Sagamore Sociological Conference

The Story of a Mountain Peak Occasion

By Richard M. Vaughan

"I have attended the various religious and sociological conferences of the country," said Prof. Edward A. Steiner at the closing session, "but Sagamore is the mountain peak." Down near the elbow of the arm with which Cape Cod shelters Massachusetts Bay is a cluster of cottages where a group of men prominent in the Christian Endeavor movement took their outings. It is a picturesque scene with its woods and rock-strewn lands, its dunes and far-stretching sea. But the distinction of Sagamore is not scenic, it is intellectual and moral. For three days early in July for seven successive years a most unique and influential gathering has been held in the quaint Cape Cod country. What is there about it to justify the tribute of the distinguished author of "On the Trail of the Immigrant?"

The Organizer.

The Sagamore Conference is the embodiment of an idea of a remarkable man. The genius of Chautauqua is John H. Vincent; of Northfield, Dwight L. Moody; of Sagamore, George W. Coleman. It requires a distinct act of self-denial not to write at length of "one of the most likable men in America," as Peter Clark Macfarlane terms him. The encomium occurs in a character sketch entitled "Sunshine George." The mission of Coleman in the world is publicity, he believes in the power of truth. The historic Baptist passion for democracy and freedom in faith and speech has no nobler modern exemplar than the founder of the Ford Hall meetings and the Sagamore conferences.

There are few things in a democracy so important as introducing the various social classes to each other. While the conference of 1913 was in session at Sagamore Beach, Governor Mann, of Virginia, was saying at the semi-centennial at Gettysburg that the Civil War would never have taken place if the men of the sixties had known each other as well as we do. There are thoughtful men who see conditions in our time similar to those which preceded the French Revolution. If the coming revolution is an evolution and a bloodless one we will owe it to the men who promoted mutual acquaintance among social classes. When men like George W. Perkins and Arturo Giovannitti fully understand each other it will be better for both and for us all.

The place of the catholic and dynamic Coleman as the vital factor in the Sagamore conferences was well expressed on the final evening by Pres. W. L. Poteat, of Wake Forest College. "I am going back to my Carolina home," said he, "with a Sagamore sunburn which I owe to Sunshine George."

The Program.

The 200 guests of the president of the conference and his associates hailed from all parts of the country, although naturally most of them were from New England. The spread of the Sagamore idea, no less than the Ford Hall idea, is much to be desired, in order that larger constituencies may be reached. But those present at Sagamore, for the most part, were leaders of opinion in the various walks of life. They listened to seven addresses, all of which were followed by general discussion of the liveliest sort.

The opening remarks were made by Dr. Dillon Bronson, a Metho-

dist clergyman. He read, pertinently enough, about Peter and Cornelius. He said that the spiritual man was the man who is good to live with. The frog in the well is prone to think its waters are the ocean, it needs an enlargement of knowledge. Only larger acquaintance can break the hardening caste lines in American life. God has no pets. The "Mayflower" pilgrims all traveled steerage. English is not the only language God can understand. The pastor who neglects the people of foreign speech about his church needs only to close his eyes to be dead.

Then came Charles Rann Kennedy, author of "The Servant in the House." This drama sets forth the influence of Jesus as the great social reconciler. He did not speak as announced on "The Drama as a Social Force;" he did better, he illustrated it by dramatic readings from the New Testament. This dramatist by all his training and traditions is an English Tory but by conviction of sin he confessed himself a socialist. To many his readings were a revelation of the social passion and power of the Bible. Historical study has brought about the rediscovery of Jesus, we have long been told. In a growing literature the Christ who has been rediscovered is the revolutionary Christ. Surely, this is not the total truth concerning the Son of Man but it is the avenue of approach to multitudes today. To this fact the experience of one young woman bore eloquent testimony. She declared publicly that she had never had a Bible in her hands, but the discovery of the social sympathies of Jesus as interpreted by Kennedy had kindled a resolution to buy a Bible and to study it.

The next day was a day full of opposites. Three successive addresses by a representative of big business, a leader of the Independent Workers of the World, and a champion of trades unionism were an education in tolerance and an enlargement of social horizon.

George W. Perkins, whose former connection with J. P. Morgan Company is well known, read a paper on "The Workers' Fair Share." He found the source of the industrial problem, not in tariffs and trusts, but in improved methods of human intercommunication. Destroy the tariff, the trust continues; destroy the telegraph, it becomes impossible. His cure for industrial ills was publicity, abolition of privilege, and especially, profit-sharing. Such sharing, however, must be a far remove from a mere bonus system or aught that smacks of charity, toilers must become real partners in the business. We should not cut down the tree until we have at least tried to remove the parasites. Competition may have been the life of trade but it was the death of manhood; cooperation is the hope of all.

The Arch Syndicalist.

Interest was tense when Arturo Giovannitti arose to speak on "The Constructive Side of Syndicalism." The gifted Italian youth, a poet of no mean powers, once a student for the Protestant pulpit, now a leader of the portentous I. W. W., was given a fair hearing. He preferred the name industrial unionism to syndicalism. He declared that it was not only a fighting force but a constructive one. It seeks to destroy the capitalistic class by assimilation. Labor, be it manual or mental, produces all, to it belongs alike the products

and the machinery of industry. The workers frankly propose to take what is their own. They care more for justice than they do for peace. Every contract with capital on the part of labor is a farce, it is made under duress. Sabotage is at times a justifiable instrument of the weak, less blameworthy than the food adulterations and rotten fire hose of capitalism. Class lines must be tightly drawn, then will come the test of force. Syndicalism is not the coming slavery but the new individualism.

His hearers felt the deep social sympathy of Giovannitti, his love for the man lowest down, but they regarded his thoughts as the outpourings of an impractical idealist. But, strangely enough, extremes met. Perkins wished to make every laborer a capitalist; Giovannitti, every capitalist a laborer.

In A. J. Portenar, a linotype operator, conservative trades unionism found a doughty champion as he spoke on the theme, "The Perversion of an Ideal." He believed that syndicalism made a true indictment of modern society but that it was an unworkable scheme. It was involved in inescapable contradictions. The part of wisdom is to proceed constructively. The capitalist has the greater resources; before he is half starved, the laborer will be dead, in any test of force. We must take a step at a time. The injustices against which syndicalism is a protest must be removed.

Servants of Industry.

The following day two level-headed young business men showed the means employed to make our industrialism more effective. Mr. Robert G. Valentine spoke on "Servants of Industry." The term described a new calling, in which the speaker is a pioneer. He is a counselor on labor problems to whose office men in business difficulties repair. He was recently instrumental in settling the differences between the telephone company in Boston and its operators. Mr. Miner Chipman, who is known as an efficiency engineer, spoke luminously on "One Interest, One Standard, One Aim, for Employer and Employé." He diagnosed our industrial ills as due to inefficiency.

The removal of incidental ills does not touch the fundamental question of the justice of private ownership of natural resources, but we will never see the trees until the brush wood is cleared away.

The closing address was by Prof. Edward A. Steiner, of Grinnell College, Iowa, upon "The Immigrant as an Economic and Social Asset and Liability." In words which scintillated with humor and wisdom he told the story of the incoming human tide. The working man is an incorrigible idealist who shall not and does not live by bread alone. The immigrant produces more than he costs. He gets more wages in the states he throngs than do the lowest paid toilers in states into which no immigration pours. The primitive folk from southeastern Europe are far more easily assimilated than the representatives of highly cultured peoples. The Englishman is the last man to take out naturalization papers; he is not assimilated until he is in the cemetery. Immigrants do not herd nearly as much as they are herded. The Bible, the flag, and the public schools are the hope of the new America.

Miss Helen Keller was present at the conference. Her deep interest in social questions, her adherence to socialism, are matters of public knowledge. Her teacher, Mrs. Anne Sullivan Macy, communicated to her by means of the manual code every word spoken at Sagamore. Miss Keller was persuaded to address the people present. She did so in a speech remarkable for its insight into the problems of the day and for its literary qualities. Her crowning achievement is the acquisition of speech. She said that they were blind who did not see the misery of the world, they were deaf who did not hear the cry of the exploited. We live for each other and we are finding out that this is the only life worth living.

Many opinions but one spirit, such is Sagamore. Whatever the surface contradictions there were ever visible underlying unities. There was new confirmation of the fact that earnest people may be many as the waves, yet one as the sea.

Newton Center, Mass.

The Tears of Jesus

By Robert Stuart MacArthur

"The Son of God in tears" is a striking picture, and it suggests a touching theme for remark. The tears of Jesus have melted men's hearts through all the centuries. Three times during his earthly life Jesus wept. The first two instances of his weeping are recorded in the gospels; for the last instance, we must go to the letter to the Hebrews. There are marked distinctions between these instances of weeping on the part of Jesus; and there is genuine progress of thought from the first occasion on which he shed tears to the last instance given in scripture.

The first time of his weeping is recorded in John 11:35. In our version, we have as descriptive of this act two words—"Jesus wept." The more literal translation would be, "Jesus shed tears." This is the shortest and, in many respects, the sweetest verse in the Bible. The stone which closed the grave of Lazarus is taken away by those who stood near. God never performs unnecessary acts. God needs human helpers even in his greatest miracles. Then came the royal command, as becomes the majesty of God—"Lazarus, come forth." This was the mightiest miracle, humanly speaking, which our Lord performed during his human life. Legend tells us that Lazarus lived thirty years after he was raised from the dead, and died at the age of sixty. It has been well said that he came forth from the tomb with the fragrance and bloom of a bridegroom.

Human Sympathy and Divine Power.

Marvelous are the manifestations both of human sympathy and divine power on the part of Christ in connection with this miracle. His tears showed his tender sympathy. At the same time he groaned, being indignant in spirit as he observed the ravages of sin in producing sorrow and death. The word which is used in the third verse of this chapter may well be used regarding Christ's love to Lazarus; but the beautiful decorum of scripture forbids its use in the fifth verse, where Martha and Mary are included with Lazarus in the expression of love. In the fifth verse a different word is employed; this word denotes regard, esteem, friendship. The word in the third verse means personal affection and ardent love. The writer thus sacredly guards the relations which Jesus sustained to this family from any perversion which enemies might attempt to employ to his injury.

Christ loved this family, and yet he tarried. He tarried because he loved this family. The evangelist John, writing perhaps sixty years afterward, presents to us the sublime spectacle of "the son of God in tears." Christ is one with us in our sorrows and joys; Christianity knows nothing of a stolid stoicism. It knows of the regulation but not of the suppression of natural affections.

In the second instance of weeping, Christ shed tears of patriotic fervor. Here he wept over Jerusalem, the city of song and story, Luke 19:41. At the grave of Lazarus, he dropped silent tears; the word employed in John 11:35, to set forth our Lord's sympathetic love, is *ekklauzen*. The word used in Luke 19:41 is *eklau-*

sen. Here he wept aloud; here his emotions choked his utterance; he never completed the sentence he began regarding the fate of the doomed city.

Our Lord stood on the lower part of the Mount of Olives, whence the view of the city is even now most striking. The scene is solemnly and sublimely instructive. As the procession turned the shoulder of the hill, Jerusalem rose before these passover pilgrims in its unique glory. It shone resplendently in the morning sun. Before their gaze arose the temple, with its white walls and courts glittering with gold; there also were the mighty castles and the sumptuous palaces of Herod. Over all was the mystic spell of two thousand years of history. Christ knew that soon all this glory and splendor would be a hopeless ruin. He was a true patriot as well as a sincere religionist. He forgot all his own momentary glory; he thought only of the coming misery of the people he loved. The scene overpowered him; his heart was filled with indescribable sadness. All the shame and sorrow of his anguish and torture a few days later did not produce such demonstrative grief as he now manifested in his triumphal entry into the Holy City. He saw beneath the fair exterior of this queenly city now in its holiday attire, the awful sorrow soon to come when the people by thousands should be sold as slaves, and by hundreds should be crucified, and the glory of Judea should be a heap of ruins or a desert waste. What a history of divine love and human sin lay open to his gaze!

A Comparison and Contrast.

It is instructive to compare and contrast these three cases of weeping on the part of Christ. The third instance of our Lord's weeping is recorded in Hebrews 5:7, in the words . . . "With strong crying and tears." The evangelists do not expressly state that he wept in Gethsemane; but we might expect that the agony which caused a bloody sweat would be accompanied by tears. Religion does not make the heart insensible, but rather the more susceptible to sorrow. It is not unnatural to weep. In suffering we often find sweet relief in tears. A "stony grief" which cannot weep is most difficult to endure. The fact that Christ wept should deeply affect our hearts. That man has a stone and not a heart in his bosom who can contemplate without emotion the fact that for him the Son of God wept, bled, and died.

The first were tears of family friendship; the second were tears of patriotic fervor; the last were tears of sacrificial love. The first tears were a rill that flowed for an afflicted family; the second tears were a rivulet, streaming forth for a doomed nation; and the tears, in the third instance, were a mighty river that has swept across humanity for the world's woe. He wept that we might weep. This element of tenderness in Christ gives him irresistible power. As we share, in our measure, in his tenderness, we shall share also, in our measure, in his mightiness.

The Golden Day

Robert J. Burdette, in Los Angeles Times.

There are two days in the week upon which and about which I never worry—two care-free days, kept sacredly free from fear and apprehension.

One of these days is Yesterday. Yesterday, with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed forever beyond the reach of my recall. I cannot undo an act that I wrought, I cannot unsay a word that I said on yesterday. All that it holds of my life, of wrong, regret and sorrow, is in the hands of the Mighty Love that can bring honey out of the rock, and sweet waters out of the bitterest desert—the Love that can make the wrong things right, that can turn weeping into laughter, that can give "beauty for ashes, the garment of praise for the spirit of heaviness," joy of the morning for the woe of the night.

Save for the beautiful memories, sweet and tender, which linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with Yesterday. It was mine; it is God's.

And the other day I do not worry about is To-morrow. To-morrow, with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of mastery as its dead sister, Yesterday. It is a day of God's. It sun will rise in roseate splendor, or behind a mask of weeping clouds. But it will rise. Until then, the same love and patience that hold Yesterday hold To-morrow. Save for the star of hope that gleams forever on the brow of To-morrow, shining with tender promise into the heart of To-day, I have no possession in that unborn day of grace. All else is in the safe keeping of the Infinite Love that holds for me the treasures of Yesterday—the Love that is higher than the stars, wider than the skies, deeper than the seas. To-morrow—it is God's day. It will be mine.

There is left for myself but one day of the week—To-day. Any man can fight the battles of To-day. Any woman can carry the burdens of just one day. Any man can resist the temptations of To-day. O friends, it is only when to the burdens and cares of To-day, carefully measured out to us by the Infinite Wisdom and Might that gives with them the promise, "As thy day, so shall thy strength be," we willfully add the burdens of those two awful eternities—Yesterday and To-morrow—such burdens as only the Mighty God can sustain—that we break down. It isn't the experience of To-day that drives men mad; it is the remorse for something that happened Yesterday, the dread of what To-morrow may disclose. These are God's days. Leave them with him.

Therefore, I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather, that is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and the All-loving takes care of Yesterday, and To-morrow.

Try Marshall Hoe-cake

The fickle spotlight of federal popularity as to food shifted today from grape juice and white radishes to hoe-cake and milk. The unfermented beverage and colorless vegetable combination immortalized by William Jennings Bryan, secretary of state, was forced from the stage of publicity by the favorite luncheon combination of Thomas R. Marshall, vice-president of the United States.

For today news came clicking over the wires from Washington that the vice-president has hoe-cake and rich milk and nothing else for his noonday meal 365 times a year. He says, too, that the simple diet is a builder of happiness, and he attributes his day-in-day-out good nature to the virtues of his meager luncheon.

The news furnished inspiration for Chicago experts in the baking line and scores of local ovens turned out a hoe cake that Chicagoans might emulate the vice-president and test the efficacy of his diet. Among the first to set a steaming hoe-cake before her patrons was a popular cook who is in charge of the culinary achievements in the restaurant of a big downtown establishment. She served it piping hot and with it came a pitcher of fine rich milk.

"Mm-m! Swell!" was the ejaculation of surprise from a switchboard girl, who chanced to be the first hungry one to taste the delicacy.

The cook supplied the recipe to one of her more inquisitive pat-



Robert J. Burdette.

rons. Here is how she makes a double loaf of Vice-President Marshall's favorite hoe-cake:

"Take one quart of sour milk, a quart and a half of corn meal and a pint of white flour. Add a cup of molasses, two small teaspoons of baking soda and two small teaspoons of salt. Mix well and bake for two hours in a slow oven. Serve with rich milk. It's great. No wonder the vice-president likes it. It's a luncheon for a king."—Chicago Tribune.

When He Went Up

A Cleveland clergyman has given to the Plain Dealer of that city this account of infant resourcefulness:

My little daughter was feeling a bit under the weather the other evening, and consequently was put to bed early. She had not been under the covers more than five minutes before she called out:

"Mama, I want to see papa!"

"Go to sleep, dear," answered her mother. "Papa can't see you now."

In a few minutes she called once more:

"Mama, I've got to see papa!"

"I can't disturb your papa now. He is very busy. Go to sleep."

There was a silence for nearly four minutes. Then these words floated down the stairs:

"Mama, I am a very sick woman, and I must see my pastor at once!"

Then I went up.—Youth's Companion.

Prevent the Fly, Scouts!

"Prevent the Fly" will be one of the slogans of the Boy Scouts of America this summer. The boys will go scouting for the fly. Though last year "Swat the fly" was their motto, a plan of campaign has been outlined for them which goes more effectively into the question of eradicating those disease-bearing pests.

Cards bearing the motto "Prevent the Fly" will be sent to the boy scouts. These cards will contain not only the life-history of flies and give a picture of the damage they do, but also will contain specific instructions for the scouts.

First: the scouts will be urged "to swat the fly"; namely to kill the old ones that have lived through the winter time, or are of the first brood of the spring season. Second: they will go scouting for the breeding places for flies, such as stables, pig-stys, garbage cans and the like, for by cleaning up those places they prevent the fly. If the breeding place is a stable, the scout will go to the owner and will endeavor to get him to sign a promise to keep the stable clean. Third: if the scout finds a garbage can that is not being taken care of properly he will report it to the city authorities. Fourth: if he finds breeding places that are not being properly cared for and no available means are provided for cleaning up these places, he and his companion scouts will undertake the work themselves.

The plan is to divide up each city and town into sections and appoint a troop to look after that section. As a troop has several patrols, the section will be sub-divided so that each patrol will have a separate district to cover.

The Worker for the Summer

If your waiter seems a little new and green
At the summer place you've chosen for the season.

If the porter has a cultivated mien,
There's a reason, gentle reader, there's a reason.

If you find a stableman is up in Greek
And the clerk discusses Ibsen with each comer,

Here's the answer to your question ere you speak,
He's a college student working for the summer.

You will find him on the steamers, scrubbing deck,
You will see him in the stokehole, where he swelters,

You will find him picking currants by the peck;

And he labors in the factories and smelters;

He's the canvasser who lingers at your door,

He's a trolley car conductor and a plumber,

And the extra clerk who serves you at the store

Is a college student working for the summer.

The iceman—you had best be kind to him,

For he may be champion strong man of his college.

And the girl you hire to keep the house in trim

May be Vassar's very pride and full of knowledge.

There is nothing that a student won't essay;

He's a willing little toiler and a hummer;

You will find him near at home or far away,

The college student working for the summer.—Exchange.

"There is no true and constant gentleness without humility; while we are so fond of ourselves, we are easily offended with others."—Francois Fenelon.

A Page of Human Interest

SENATOR GORE'S STORY.

Senator Thomas P. Gore, of Oklahoma, recently told the following story:

A prisoner was brought before the bar in the criminal court, but was not represented by a lawyer.

"Where is your lawyer?" asked the judge who presided.

"I have none, sir," replied the prisoner.

"Why not?" queried the judge.

"Because I have no money to pay one."

"Do you want a lawyer?" asked the judge.

"Yes, sir."

"Well, there are Mr. Thomas W. Wilson, Mr. Henry Eddy, and Mr. George Rogers," said the judge, pointing to several young attorneys who were sitting in the room, waiting for something to turn up, "and Mr. Allen is out in the hall."

The prisoner looked at the attorneys and after a critical survey, he turned to the judge and said:

"If I can take my choice, sir, I guess I'll take Mr. Allen."—Lippincott's.

OUR NEW SECRETARY OF THE NAVY.

A man rather below the average size, sturdily built, with deeply lined, weather-beaten face, like that of a Maine skipper, Josephus Daniels would attract attention anywhere. Especially on Broadway, for he does not dress as Mrs. Grundy prescribes. In summer he wears white crash clothes. In winter his round, soft black disdains all changes in styles. Usually he wears a black string tie in a low collar. These are but the frame of the picture. The face, with deep-set, dark eyes, surmounted by black hair, is that of a personality. Until it breaks up into a hundred winsome wrinkles, his countenance seems stern. But even the children of Raleigh know better. They called him by name as we walked the streets. The familiar, genial greeting of men and women also marked him as a friendly man, a good neighbor. One pictures the dismay of the gentlemen with the gold lace in the navy department at Washington as "the folks" from North Carolina "stop by" to see "our Mr. Daniels," the man whose word now moves the sailors and battleships. If the present administration is asked to point to any one man who more than another visualizes American democracy, it may indicate either the Secretary of the Navy or the Secretary of State.—Exchange.

THOMAS W. LAWSON TELLS STORY.

Thomas W. Lawson, the Boston financier, said the other day of a scandalous financial deal:

"Those people traded on popular ignorance. They were like Calhoun Clay, who opened a bank in Nola Chucky."

"All the colored people around Nola Chucky deposited their savings in Calhoun's bank, and Cal soon began to wear, instead of cowhide boots and jeans, patent leathers and broadcloth."

"Then, one day, Wash White called at the bank and said:

"I'd like for to draw out my money, sah."

"Your money?" said the banker, lighting a 10 cent cigar.

"Yes, sah, my \$10."

"Your \$10?"

"Yes, sah, my money."

"Why, man alive!" shouted Banker Calhoun Clay, angrily, "don't you know the interest done et that up three months ago?"—Chicago News.

ONE ON OLLIE JAMES.

Physically speaking, Ollie James, the senator from Kentucky, weighs close to 300 pounds, and in a political sense he tips the scales at 1,500 tons. His last achievement was to give Luther Burbank, the plant wizard, a new and difficult job.

Last summer James toured California, and one day he lunched with Burbank, who seemed intensely interested in the vast amount of food the big Kentuckian stowed away and his manner of doing the stowing. Immediately after the lunch the scientist made a quick dash back to his experimental station.

"Why are you in such a hurry, Luther?" asked one of the party.

"I want to rush back," he responded seriously, "and see if I can't propagate a square shaped pea that won't roll off Ollie's knife."—The Popular Magazine.

MORE TAFT PHILOSOPHY.

Ex-President Taft concluded one of his Yale lectures in the late spring with a wise word on the subject of vacations.

"A lean, dyspeptic judge," he said, "once remarked to me with a groan on a hot July day:

"Vacation time again! Vacations are a nuisance. I can't understand how it is that, no matter where they go, some people always have a good time on their vacations."

"That's easy to explain, judge," said I. "They take the good time along with them."

PUTTING GRANDMA RIGHT.

Dean C. Worcester, secretary of the Philippine commission, smiled gleefully the other afternoon when he heard several of the brethren boastfully telling each other who ruled the domestic roost. He was reminded, he said, of the keen perception of little Willie.

One day, according to the story told by Mr. Worcester, Willie's grandmother, who lived a thousand miles in the beautiful distance, came for an extended visit. It was the first time that Willie had ever seen her, and naturally his examination of the elderly one was long and critical.

"And so you are honestly and truly my grandmother," finally remarked the youngster, going closer to the visitor.

"Yes, my dear," was the fond rejoinder of the old lady, "on your father's side."

"Well, that's where you're in bad to begin with," was the startling response of Willie, "you're on the wrong side."—Philadelphia Telegraph.

VINDICATING JOHN D.

"Old John D. is a maligned man," a broker said on a roof garden. He stirred a pop bottle vigorously in its bucket of ice, took a long puff at his regalia, sighed up sentimentally at the moon and resumed:

"John D., as I was saying, is maligned. He never gave out those precepts of miserliness we are always hearing. Old Uncle Russell—Uncle Russell Sage—gave them out. John D. has always advised a reasonably high scale of living. He's been maligned. And he feels it, too."

"He talked about it the last time I golfed with him at Pocantico Hills."

"'Why,' he said, 'I'm no Russell Sage. As we journey through life let us live by the way—that's my policy. Down with those people who are so intent on putting something by for a rainy day that they never get any enjoyment out of pleasant weather!'—New York Sun.

A BILL NYE STORY.

A tale told about Congressman Smith is his interview with Bill Nye. The city editor told him to get a column or two of funny stuff. Smith went to each member of the staff of the paper and asked them to write about 200 words each of what they thought Bill Nye might say. He lined up the result, had the matter set up and went for Mr. Nye.

"Here is the proof of my interview wit' you, M'. Nye," he said. "I want to submit it to you before using, for fear some inaccuracy might have crept in."

Mr. Smith began to get nervous before the now solemn Mr. Nye had finished his careful perusal of the proof slip. Maybe his scheme hadn't worked!

Turning to him finally, Mr. Nye said:

"My boy, I've been interviewed many hundreds of times, but I must say that this is the first time I've ever been quoted correctly."—Chicago News.

BISHOP DOANE ON "CAPTAIN SCRAGGS."

The late Bishop Doane, in a Fourth of July address in Albany, once urged his hearers to fight against socialism as their own ancestors had fought against the British.

"Put up a good stiff fight," said the bishop, "and the pluck of these miserable Socialists will be no better than that of Captain Scraggs."

"Captain Scraggs saw active service once. The engagement was pretty stiff. In fact, it looked hopeless to the captain. However, he said cheerily to his men:

"My brave fellows, fight like heroes till your ammunition's gone, then run for your lives. I've got a sore foot, so I'll start now. Au revoir, my hearties!"—Daily Magazine.

DEAN STANLEY'S SIMPLICITY.

Andrew Lang once told this charming story of Dean Stanley's amiable simplicity. He was dining out and arrived late, with his collar unfastened and the ends vibrating like little white wings about the head of a cherub. The dinner was progressing when his hostess ventured to ask if he knew that his collar had broken adrift. "Oh, yes!" said the dean; "do you mind?" "Not at all," said the lady. "Then I don't mind, either," answered the dean; "the button dropped off while I was dressing." And he continued his conversation.—Congregationalist.

BEECHER ON BIG AND LITTLE HEADS.

My father was once defending a man who was accused of egotism, and his defense was this. If a man has the "big head," you can whittle it down; but, if he has the "little head," there is no hope for him. Egotism is offensive, but the very fact that it is offensive makes it less calamitous to the man who has it; the fact that it is offensive makes all his friends willing to help him reduce the swelling of his head. But if a man has the "little head," how are you going to help him?—C. E. World.

GARFIELD ON SELF-RELIANCE.

"Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard, and compelled to sink or swim for himself."

Disciples Table Talk

Missouri Minister Mourns Country Churches.

In "The Country Parson," monthly messenger published by Nelson H. Trimble at Columbia, Mo., Mr. Trimble puts the paper in mourning and offers the following concerning conditions in country churches: "Within the last ten years over 700 country churches have died in Missouri. Grant K. Lewis told me, and he's a walking encyclopedia and knows. We have put the paper in mourning for this appalling list of dead. What does it mean when churches disappear like this? Many things, but especially that the country community is changing and the church is not adjusting itself to the new conditions. It will not be sufficient reason for you to dismiss this statement if the church you work with is in strong circumstances now. There is a tomorrow. Perhaps the causes that killed the other churches may be at work under the surface in yours today!"

P. J. Rice Pleases Mexicans.

On a recent Sunday, P. J. Rice, pastor at El Paso, Tex., preached a sermon on "The What and How of Peace in Mexico," in which he closed as follows: "I am praying for the peace of justice, of equal rights, of patient dealing with ignorance and superstition, of enlightenment. And if we will have patience that will result in Mexico. We cannot force it on them. We cannot shoot it into them. Armed intervention is not needed. Nor is intimidation by warnings from the powers. Mexico represents a civilization a hundred years behind our own. Remember only a hundred years of our own history and learn to be patient. Perhaps we may be able to help make it by keeping hands off. A stronger and more statesmanlike diplomatic representation is greatly to be desired. Every expression of friendship and good will is eminently to the point, but patience and forbearance with ministries of enlightenment are of paramount importance." On the Sunday following seven representative Mexicans met Mr. Rice by appointment and delivered their congratulations and expressions of appreciation in a characteristic and formal manner. They also presented to him a letter in Spanish which began as follows: "With true satisfaction we read the discourse pronounced by you last Sunday night in the First Christian Church of this city, expounding the following subject: 'The What and the How of Peace in Mexico.' Permit us, Sir, to congratulate you in the most cordial and respectful manner because in the midst of the great number of material interests which are being agitated in regard to our country, crying for peace without taking into consideration for one moment either the dignity or future of the noble Mexican people, you, with a height of view and independence of character which is rare to find in the present time, have placed yourself on the side of justice, not directing to your people any but words of truth."

Z. T. Sweeney Visits Lloyd George.

Z. T. Sweeney writes from Windermere, Ontario: On April 23 I left the United States being an invitation from the A. C. M. S. to Hon. Richard Lloyd George to attend our next general convention at Toronto. On May 1 I called at the House of Parliament and after considerable circumlocution and the exercise of some diplomacy I obtained an audience with the chancellor. He is a modish and unassuming gentleman, but bears in every movement the evidences of the force and power that make him today the highest embodiment of Christian civilization on the earth. A month later I worshiped with the church in Criccieth, where he holds his membership. He was present with his family and was a very attentive and appreciative listener. I was entertained at Criccieth in the home of his brother—the chamberlain—William Lloyd George. I was also invited by the chancellor to be his guest in his town house at London, but unfortunately was unable to return to London again. He took the invitation of the A. C. M. S. under advisement and I am greatly in hopes he will give it a favorable answer unless the sitting of parliament interferes. If he does we should greet him at Toronto with not less than twenty-five thousand of his brethren from 'this side.'

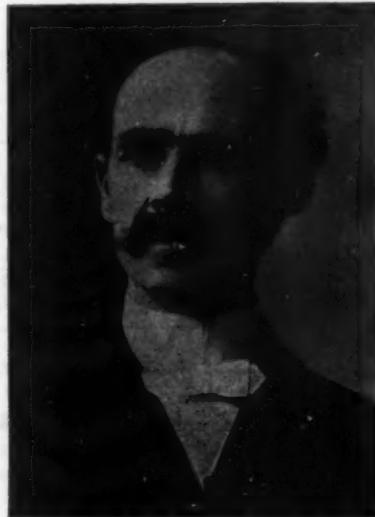
nately was unable to return to London again. He took the invitation of the A. C. M. S. under advisement and I am greatly in hopes he will give it a favorable answer unless the sitting of parliament interferes. If he does we should greet him at Toronto with not less than twenty-five thousand of his brethren from 'this side.'

University Offers Ministers' Course.

Indicative of the interest that is being taken in the problems of the country, is the course being offered during the summer at the University of Missouri, located at Columbia—A "Ministers' Short Course in Country Problems." The course is strictly non-denominational. Its aim is to give everybody interested in religious work in rural districts an opportunity to study the problems which confront them under the direction of men of widest sympathy and interest in rural conditions. Among the studies offered are the following: Rural Society and the Country Church; Rural Sociology; Rural Economics; Fruit Growing; Principles of Crop Production. Alva W. Taylor has charge of the work in Rural Sociology, July 22—August 7 is the date of the course for ministers.

Christian Union at Franklin, Ind.

"We have been preaching Christian union for years; it is time we were taking some practical steps toward cultivating the spirit of union," declared Judge H. C. Barnett in the Tabernacle Christian Church at Frank-



I. McCash, Resigning A. C. M. S. Secretary.

lin a week ago. He then proposed that the entire congregation go across the street to the Presbyterian Church and worship as an evidence of good will and Christian brotherhood. All of the 250 members of the congregation fell in with the plan and, headed by the pastor, Rev. William J. Wright, crossed to the other church. They were given a hearty welcome. The two congregations joined in singing "Blest Be the Tie That Binds Our Hearts in Christian Love," and the Presbyterian pastor, Rev. W. B. Tyler, insisted on the Tabernacle pastor assisting in the service. Both congregations were so well pleased with the plan that several of the leaders said similar visits to other churches would follow.

The Annual County meeting of the Christian Churches of Tipton county, Indiana, embracing within its fellowship the congregations at Windfall, Nevada, Curtissville, Hobbs, New Lancaster, Union Chapel, East Union, Normandy, Kempton, Independence and Tipton, will be held in Carr's Grove near Hobbs station on the Union Traction line

the first Sunday in August. All cars will stop at the grove. W. H. Book, pastor of the Tabernacle Church, Columbus, Indiana, will be the preacher for the day. A most cordial invitation to this meeting is extended to all by G. L. Hoover, Chm. Com. on Publicity, representing the participating churches.

E. D. Salkeld, of Chicago Heights, reports a Children's Day offering of \$200, and an attendance of over 500 at the Sunday-school, on Flag Day. The school on this occasion was presented with an American flag by ex-Mayor Stolte. Mr. Salkeld and family left July 21 for a vacation cruise on The Great Lakes, and visiting in Ohio and Pennsylvania. Mr. Salkeld reports "Chicago Heights Day," observed July 19, on which day the church was represented by several floats and a number of automobiles in the civic parade, which is a feature of this annual celebration.

C. G. Baker reports that he will close his work at Douglas Park, Chicago, October 1, and expects to take further training for social service work. He reports the church in normal condition, with an average Sunday-school attendance of 157, church attendance of about 75. Twenty persons have been added to the membership since the last of March.

C. R. Scoville, who recently closed the Pleasantville, Ia., meeting, with 281 admissions, is in Chicago, taking care of a broken right leg and arm. A ball game with the merchants of Pleasantville and an automobile crank are responsible for the injuries.

Canton, Ohio, P. H. Welshimer, pastor, has picked Indianapolis as a good rival in a Sunday-school contest for the nine Sundays of July and August. The Indianapolis schools have a combined average attendance of about 3,000.

On the last day of August, B. B. Tyler will surrender the pastorate of South Broadway Church, Denver, to D. Y. Donaldson, of Kansas City, Mo. Dr. Tyler will thus conclude fifty-two years of service in the Christian ministry.

I. McCash has tendered his resignation as Secretary of the American Christian Missionary Society, owing to the uncongenial climate of Cincinnati and the opportunity to serve an educational institution.

At the Camden Point, Mo., Retreat, last week, G. A. Campbell, of Hannibal, was chief speaker. Taking for his theme "The Challenge of the Age to the Church," he spoke four successive mornings.

F. W. Burnham, of Springfield, Ill., will tour Palestine in early spring, 1914. Finis Idleman, of Des Moines, C. M. Chilton, of St. Joseph, Mo., and Grant Speer, of Toledo, will also be in the party.

First Church, Bloomington, E. D. Jones, minister, raised \$3,500 July 13 to finance the addition of another story to the Sunday-school department.

In the six months of the work of Walter B. Zimmerman, minister at Pleasantville, Ia., there have been 240 persons added to the church membership.

As a feature of the membership contest in the Muncie, Ind., schools, moving pictures were made of the assembled school on a recent Sunday.

EVANGELISTIC MEETINGS.

Kahoka, Mo., J. M. Harris, pastor; Hamilton and Stewarts, evangelists; 68; continuing.

South Bend, Ind., G. W. Henry, pastor; Fife Brothers, evangelists; 250; closed.

Coldbrook, Ill., Fife Brothers, evangelists; 18; continuing.

Sulphur Mill, Kan., O. L. Cook and Son, evangelists.

CALLS.

W. H. Cannon, Central, Decatur, Ill., Sept. 1. C. M. Smail, Greensburg, Pa., to Beaver Falls, Sept. 1.

RESIGNATIONS.

E. S. Chamberlain, Crescent, Okla. J. E. Pickett, Modesto, Cal., September.

Lake Geneva Conference on Missionary Education

Lake Geneva, Wis., August 1-10.

The Lake Geneva Conference promises to be one of the most stimulating and helpful that has ever been held under the direction of the Missionary Education Movement in the central west. The character of this conference, in assembling leaders from many denominations, makes the atmosphere unique.

The program is almost complete, having among its speakers and leaders, ministers, laymen, missionaries, teachers, and other experts in missionary education.

The registrations are coming in rapidly, and already more are enrolled at this time than in any previous year the same number of weeks before the opening date.

It would be difficult to discover a more congenial place to spend ten days. The beauty of the surroundings, the purity of the water, and the opportunity offered for rest and recreation are unrivaled. The conference grounds are in the midst of heavy timber, and the water attractions—fishing, sailing, rowing and bathing—cannot be excelled.

The grounds are under the expert management of the Institute and Training School of the Y. M. C. A., which insure first class accommodations. Every reasonable comfort will be provided to make the surroundings wholesome. Accommodations are offered in tents, and a few cottages are available for those who prefer entertainment at a higher cost.

The Rev. J. M. Stifler, of Evanston, Ill., will preside, and Rev. Morris W. Ehnes, Editorial Secretary of Missionary Education Movement will be Executive Secretary of the conference. Among those who will appear on the platform are, Mr. L. Pern Moore, of Chicago; the Rev. Lynn H. Hough, Baltimore; the Rev. John M. Moore, Boston; the Rev. Henry A. Atkinson, Chicago; the Rev. V. P. Backora, Gary; Mr. C. V. Vickrey, New York; Mrs. Laura De Lany Garst, Japan; the Rev. David S. Tapptn, Jr., China; the Rev. Elmer L. Williams, Chicago; the Rev. L. B. Rogers, Burma; the Rev. J. R. Denyea, Java.

As in previous years, adult mission study will be given a prominent place. Classes in both subject-matter and normal training will be available.

Missionary education in the Sunday-school is occupying a more prominent place than ever before, as the missionary training of the young is one of the most hopeful fields of activity; Mr. R. E. Diffendorfer, secretary of the Sunday-school Department of the Missionary Education Movement, New York, will be in charge of this section.

The open Parliaments under the direction of the Rev. George F. Sutherland, secretary, Missionary Education Department, Methodist Episcopal Church, New York, will occupy the last hour of each forenoon. Methods for missionary education in the local church will be fully discussed, and all of the delegates are invited to participate in these sessions. Mr. Sutherland will be assisted by the Rev. Lynn H. Hough, Miss Susan Menendhall, Mr. R. E. Diffendorfer, Mr. C. V. Vickrey and others.

Persons connected with any Protestant denomination are invited to enroll. The registration fee is \$5.00.

The Conference opens on Friday evening, August 1, and closes Sunday evening, August 10.

Send application to Stephen J. Corey, Box 884, Cincinnati, Ohio, Robt. M. Hopkins, 108 Carew Bldg., Cincinnati, Ohio, or to the Missionary Education Movement, Room 705, 19 South LaSalle Street, Chicago, Illinois.

The Church Extension Offering Approaches

Every congregation that is interested in the work that the Board of Church Extension is doing will prepare well for the offering beginning the first Sunday in September. The preachers of these churches will not be satisfied with a "hat collection," because an offering carelessly taken would not express their appreciation of the great task before the Church Extension Board. A great offer-

ing comes only by wise education.

On July 1 a Wall Chart was mailed to every preacher and a card was enclosed for ordering supplies. The orders are coming in rapidly which is very gratifying to the Board. These orders are an index of what the offering will be. We suggest that, if you do not want supplies, you write on the post card a promise to take the offering and give us that encouraging word.

A Good Start.

The first nine months of the year show a gain in receipts of \$13,614.31 from churches and individuals. There is a falling off of \$1,018.03 from the churches but a gain of \$14,632.34 from individuals. The total receipts to July 1 are \$50,302.44. If we can keep up our gains during the next three months the new receipts for Church Extension will be over \$100,000 this year. That would be a great victory for the first year on raising the Second Million for Church Extension as recommended by the Louisville convention.

Many Applications for Loans.

A growing Brotherhood requires a growing Church Extension Fund. Forty percent of our new organizations require help to build their first new church. A little help in a small town does the work. It requires a large loan in a city. Over \$30,000 of requests were laid aside or refused at our July meeting, because of no funds. Only a few small loans were granted: Grandview, Wash., \$750; Beloit, Wis., \$750; Robertsdale, Ala., \$500; Como, Texas, \$400. These were granted from small balances in our Name Funds.

We earnestly beseech the brethren to enlist for a great offering. Both secretaries are out among the churches.

G. W. MUCKLEY,
Corresponding Secretary.

A Quick Observer.

When Judge Hicks of Minneapolis was in London, he asked the way of a policeman. "You're from America," said the latter, positively. "You can't 'ide the accent."

International Convention

(Toronto, Sept. 30-Oct. 6.)

Our next big convention will be for the first time in its history truly international. Never before have its sessions been held off the soil of the United States. This year upon British soil and under the friendly folds of "Old Glory" and the "Union Jack" American Disciples will meet to view their record, and plan for the future.

Our preparations are going steadily on. Massey Hall, a magnificent and beautiful structure, centrally located, will be the place of meeting. Near by, the Metropolitan Methodist Church, one of the most important church buildings in Canada, will be available likely for overflow and other meetings. Summer excursion rates will prevail; hotel accommodation will be good; abundant accommodation may be had reasonably in choice homes. (This is a feature of Toronto as a convention city.) Full announcement of rates later. If you think of coming write Rev. C. O. Reynard, 16 Harbord St., Chairman of Committee on Entertainment. Address the General Secretary, Prof. H. F. Dawes, 600 Manning Ave., for information of any other kind.

At a recent joint meeting of the local committee and international secretaries, it was decided to cut the registration fee to 50 cents. This important reduction ought to insure a big attendance. Decide early.

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NEXT SESSION BEGINS SEPTEMBER 16

American Missions

This has been a good year in our Home Missionary enterprise. Specifically marked has been the progress made by the State societies in affiliation with the American Christian Missionary Society. The conventions which have been held this spring and summer—north, south, east and west—have all indicated prosperity in the work. The early fall conventions will soon be setting in. As far as we have them they are:

Nebraska, August 11-17, Hastings.
Wisconsin, September 4-7, Ladysmith.
Illinois, September 8-11, Jacksonville.
Virginia, September 8-11, Lynchburg (Col-
Kentucky, September 8-11, Bowling Green.
Pennsylvania, E., September 9-11, Canton.
New England, September 12-14, Worcester.
Maryland, September 16-18, Baltimore.
Tennessee, September 20-24, Nashville.

GRANT K. LEWIS.

Drake University

The most essential form of development in Drake University in the last ten years, cannot be set down in figures. It consists mainly in the increase of standards and of a constant advance in ideals.

Ten years ago the buildings and grounds of Drake University were valued at \$112,000.00. Today the value of buildings and grounds is conservatively estimated at \$400,000.00. In June, 1903, the equipment was valued at \$39,000.00, in June, 1913, at \$175,000.00. The net resources of the institution in 1903 amounted to \$356,000.00; in 1913 to \$1,250,000.00. The endowment, productive and unproductive, in 1903 amounted to \$242,000.00, with an income of \$10,800.00; in 1913 the endowment, productive and unproductive, amounted to \$785,000.00 with an income of \$47,000.00. The tuition for the year ending in June, 1903, amounted to \$47,000.00; in 1913 the tuition amounted to \$131,000.00. The total income available for current expenses in 1903 was \$86,500.00; in 1913 it was more than \$203,000.00.

The constant growth in equipment and income has enabled the authorities to strengthen the faculty and add to the equipment, making possible the constant advancement of standards, so that, at the present time, every college and department of Drake University is ranked with the highest and best in this country. Kendrie C. Babcock, specialist in higher education in the Bureau of Education, Washington, D. C., places Drake University in the highest class of colleges in this country.

The attendance in the College of Liberal Arts in 1903 was 276; in 1913, 742. In the Law College in 1903 the attendance was 65; in 1913, 102. In the Institute of Fine Arts, including the Conservatory of Music, the attendance in 1903 was 311; in 1913 it was 527. The faculty of the College of Liberal Arts was increased from 21 in 1903 to 50 in 1913.

Next year, in order better to serve the purpose for which the institution was established, every student entering the freshman class will be required to take a two-hour course in the Bible, and each student during his Junior or Senior year will be required to add another two-hour course.

The work of the College of the Bible is on a higher plane today than ever before and is better patronized by a higher grade of students than during any previous time in its history. One hundred and twenty-one ministerial students were enrolled last year. The institution is preparing to receive 300 ministerial students this next fall. The work of the Department of Religious Education has been of the greatest importance. This department is recognized as the leading school in this country for training Sunday-school teachers and other Christian workers.

Twelve hundred and thirty-three ministerial students have been enrolled in Drake University since it was established in 1881. Of these more than forty have gone to foreign fields as missionaries.

At the last commencement 254 students were graduated from the various departments. Of these, eighty-four were from the College of Liberal Arts and eighteen from the College of the Bible.

A. C. M. S. REPORT

COMPARATIVE STATEMENT OF RECEIPTS OF THE AMERICAN MISSIONARY SOCIETY FOR THE FIRST NINE MONTHS OF OUR MISSIONARY YEAR.

	1912	1913	Gain.
Offerings from Churches	\$ 56,197.80	\$ 44,618.64	\$11,579.16
Offerings from Sunday-schools	27,527.22	34,284.58	6,757.36
Offerings from C. E. Societies	242.10	337.30	95.20
Offerings from L. A. Societies	310.70	333.75	28.05
Offerings from Individuals	5,720.50	11,037.26	5,316.76
Annuities	10,701.18	3,200.00	7,501.18
Bequests	2,761.00	9,541.21	6,780.12
Moninger Memorial	5,111.94	10,754.66	5,642.72
Receipts from other sources	15,011.60	21,260.91	6,249.31
	\$123,584.13	\$135,373.31	\$11,780.18

We would call attention to the splendid increase in total receipts for the year—more than \$11,000. The Sunday-school receipts were \$6,700 ahead of the same period last year and the offerings from individuals more than \$5,000 ahead. There is a loss in annuities, but we are hopeful of hearing from other friends of the cause of home missions, with goodly sums, ere our books close.

It is with regret we report a loss in church offerings, especially at the close of June, the second month of offerings for home missions. We believe, however, that the apparent loss is due to the fact of many of our stronger churches having adopted the budget system or duplex plan of giving. These churches will remit later in the year. Many of our strong, loyal churches have not been heard from in a substantial way, but through correspondence we have the assurance that they will respond before September 30th. We rejoice to learn that out of 983 churches contribut-

ing during the past few months 250 have sent increased amounts and 357 churches that had no part in the offering last year have sent fine offerings this year. This is one of the encouraging features.

We are confident that our ministers and the entire brotherhood are just as anxious as the secretaries and the board of trustees to have the offerings this year for American missions surpass those of any previous year. We all want to go up to Toronto reporting not a cent less than \$200,000 for home missions.

We urge all church treasurers everywhere to remit the amount now in their treasures to the credit of the American Christian Missionary Society, then send the balance later.

We would especially ask our budget churches to send remittances before the summer slump is on.

Make all checks payable to the American Christian Missionary Society and send to 108 Carew Bldg., Cincinnati, Ohio.

Drake University--A School of Ideals

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Home Economics—Physical Education



Memorial Hall—College of the Bible.

Drake University is an institution of higher learning devoted to the best in education. It believes in cultivating the religious nature in man as well as the intellectual and physical. It is standard in every department, and is so recognized by every standardizing agency in this country. No short courses leading nowhere are offered. The faculty is composed of thoroughly trained Christian men and women, who, because of their attainments, command the respect of educators everywhere. The equipment in every department is adequate. No matter how valuable your time, you can afford to spend it in Drake University. It is a school that gives value received. There is no pretense—no exaggeration.

The College of the Bible meets the approval of the Disciples of Christ. It is true to the principles of the fathers of the religious movement we would further. This college is sending out an educated ministry to bless the churches. The department of Religious Education is one of the greatest training schools for Sunday-school and other religious workers to be found in this coun-

try. The rural church problem receives attention here.

We want Two Hundred new ministerial students to enter next September. We will assist each one in many ways. Scholarships, loan funds, and opportunities that the student appreciates will be available so that he may remain in the college until he is thoroughly prepared for his world task. Last year nearly 1,600 students attended Drake University. This number included 121 ministerial students. We ask 300 to come next year.

The College of Liberal Arts is superior in every respect. Seven hundred and forty-two enrolled last year in this department.

The College of Law enrolls more than One Hundred each year, and is as well situated as any in the country.

The Conservatory of Music is acknowledged to be the peer of any in this country. The teachers are artists of national reputation. Enrollment last year, Five Hundred Twenty-six.

Write for catalogues and particulars concerning any of the departments herein enumerated.

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